



## Frequently Asked Questions on Manhaj : Part 30

### Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

**Question 46: There are some people who claim to be upon the Salafi manhaj but identify themselves with “as-Sahwah” (the Revival, or Awakening). What are they actually upon and what are they calling to?**

They are the Harakiyyoon (Activists) and they are upon the manhaj of Hasan al-Bannaa and Sayyid Qutb, even if they call themselves Salafis, and claim adherence to the Sunnah, and write and publish in the name of Salafiyyah! Rather, they are Bannaawiyyoon and Qutubiyyoon, their true guides and leaders being Bannaa and Qutb, and whoever has adopted the ways of these Innovators.

Jamaal bin Fareehaan al-Haarithees writes in his notes to Shaikh Salih al-Fawzaan’s fatwaa concerning the “Shabaab of the Sahwah” (i.e. the Youth of the Awakening):

“The word Sahwah’ or Shabaab us-Sahwah’ or ‘as-Sahwat al-Islaamiyyah’ is repeated often between some of the callers and some of the youth. And it is from the point of view that the Islamic Ummah has actually been asleep or actually absent, and that there was no da’wah in its midst. And all of this is incorrect, for the Muslims, and especially in this land - there has never ceased to be good found within them, and all praise is due to Allaah, due to the saying of the Prophet (sallallaahu alaihi wasallam), “There will never cease to be a group from my Ummah upon the truth, uppermost”, and also his (sallallaahu alaihi wasallam’s) saying, “My Ummah shall never unite upon misguidance”.

And the Ummah of Muhammad has never ceased to be alert, ready, and the rabbaaniyyoon scholars are present in every age and era, generation after generation. In no time, during any of the times (of Islamic history) has there been the absence of a scholar – rather scholars. And if we had said anything other than this, then we would have lied upon al-Mustafaa (sallallaahu alaihi wasallam), and we seek refuge from that, the one who said in the hadeeth saheeh, “There will never cease to be a group from my Ummah,

fulfilling the command of Allaah, those who oppose them or abandon them will never harm them, (and they will remain like this) until the command of Allaah arrives, and they will be uppermost amongst the people”, reported by Muslim (no. 1037).

Verily, those who speak about ‘the Sahwah’ and who write its history, then they only write about it from the perspective of the history of the emergence and spreading of the Ikhwaan ul-Muslimeen in Egypt, at the hand of its founder and guide, Hasan al-Banna. And what gives evidence to this is what has been said by Mohammad Qutb, “Verily, we study this emergence, the emergence of the Islamic awakening, which had actually began in the heart of one man – meaning al-Hasan al-Bannaa – Allaah had opened this affair through him and granted him the illumination of the spirit and the purity of the connection with Allaah...” (Waaqi’unaa al-Mu’aasar p.401).

I say: This is actually a Soofee phrase and understanding – and all praise is due to Allaah that he did not say, “...who acquired knowledge from the well-known and famous Mashaayikh amongst the people of Knowledge...”, such that the people should say that he is “a scholar”.

The intelligent people do not trust except the scholars, and as for the common rabble amongst them, then they trust every so and so. Mohammad Qutb also says, (p. 403), “This illumination in the heart (of Hassan al-Banna) and in his soul was a divine opening... and this at the same time was a true and correct response to the various events that have taken place for over a century in the Islamic world in general and in Egypt specifically...”

What is understood from these words is that the da’wah of the Ikhwaan was set up in response to events and actions!<sup>1</sup>

And Mohammad Qutb has also written a book called “as-Sahwah al-Islaamiyyah” and the publisher of the book noted in the introduction, “the Islamic Awakening – whose light has filled the Islamic world - has represented the greatest event in the second-half of the twentieth century”.

And Mohammad Qutb says in the book itself (p.75), “The Islamic Awakening came at its promised and destined time with Allaah, even though it may have taken people by surprise, here and there”. I say: There is no doubt that everything is by the decree of Allaah, however there is no goodness in this stumbling, straying Sahwah (Awakening).

He also says (p.63), “And then there came the movement of the Imaam, the Shaheed<sup>2</sup>, while the Ummah was in this state of heedlessness, except whomever Allaah showered

<sup>1</sup> Meaning that their da’wah was not built upon the Qur’aan and the Sunnah and the call to Tawheed and the Sunnah, and purification of the religion and nurturing the people upon what the Salaf were upon, but it was in response to events. And this is the same with the da’wah of all of the Innovators, in that their da’wah and understanding of the Book and the Sunnah is made to fit around the specific events or occurrences that give rise to them and no the other way around. [Translator]

<sup>2</sup> And this is from repugnant Irjaa, and is the actual basis of Irjaa (i.e. the abandonment of Istithnaa!). Abdur-Rahman bin Mahdi – may Allah have mercy upon him – said, “The basis of

with His mercy.” And he also said (p.96), under the heading, “The methodology of the movement”, “The various groups active today differ... concerning the methodology that is obligatory to follow... for the movement used to traverse upon the methodology that the Imaam and Shaheed had laid down and had built his Jamaa’ah upon its foundations. And there had not been in his time, any other Jamaa’ah in the arena (of da’wah work) except for that Jamaa’ah”.

I say: So where was the Da’wah Salafiyyah which was long established in this land – and in others and which was at its peak and strength at that time – and to this day – and all of the Muslims have never ceased to see its blessed fruits – without any harms unlike the various other calls (da’wahs) – up until this day. The saying of the poet applies to these type of people:

*The truth is like the sun, and the eyes are the onlookers  
However, it is actually hidden from those who are blind*

And Bakr Abu Zaid said in his book, “Mu’jam al-Manaahi al-Lafdhiyyah” (p.209), concerning the phrase, “as-Sahwah al-Islaamiyyah”, “This description has not had any judgement passed over it by Allaah, since it is a new term and we do not know of it ever having been used upon the tongues of any of the Salaf. Its usage only came about in the openings of the 15<sup>th</sup> century after hijrah, after the Disbelievers, such as the Christians returned to the Church, and then it slowly found its way to the Muslims. Hence, it is not permissible for the Muslims to take on the “foreign clothing” from them in the affairs of the religion, and nor the creation of slogans that Allaah and His Messenger have not granted permission for, since the Islamic terms are restricted to a text: Islaam, Imaan, Ihsaan, Taqwaa, and then the one who ascribes to them, Muslim, Mu’min, Muhsin, Taqiy. So I wish I only knew what exactly is this ascription to this innovated ‘as-Sahwah al-Islaamiyyah’, crying out loud or what??”. End of quote from Jamaal bin Fareehaan al-Haarithe (Al-Ajwibah al-Mufeedah, pp.85-87).

And Shaikh Salih al-Fawzaan upon hearing this word “Shabaab us-Sahwah” in the text of the questioner, responded, “I am cautious about the use of this word, as-Sahwah al-Islaamiyyah - yet it has been spread in the newspapers on more than one occasion - due to what it contains of the rejection (juhood) of the efforts and striving of the Righteous Scholars of all times, and a rejection of those who remain and are yet to come from this Ummah, and which the earth will never be devoid of until the Hour is established.” (Al-Ajwibah al-Mufeedah, p.87).

After all of that O Salafi, Athari, you will come to realise that the vast majority of Harakiyyoon, amongst the Qutubiyyah, Turaathiyyah, Bannaawiyyah, and their splinter groups – then know that all of them came from the darkness and whisperings of the soul of one or two men, and they are Qutb and Bannaa and of the Prophetic Da’wah and of the Salafi manhaj they are free and innocent as is the milk from the blood and dung.

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Irjaa’ is Istithnaa, to not except oneself (or others from having perfect Imaan or from being guaranteed Paradise etc.)” [Translator]

And as for the doctrinal originators of the “Sahwah” of the last century, then they are Mawdudi, Bannaa and Qutb. The first of whom made Islaam to be but revolution, and the call of the Prophets to be but coups and topplings and overthrows. Then there came al-Bannaa whose concern was with the overall Imaamah, and then Qutb followed them, perfecting and completing the affair with his doctrines of “Jaahiliyyah”, “al-Uzlah”, takfir and khurooj, and assassinations and destroying the infrastructures of societies. And this is the actual Sahwah that Mohammad Qutb entered into Ahl us-Sunnah, may Allaah cause it to die, a hasty and quick death for the benefit of Islaam and the Muslims.

And there is no doubt that the origin of the destruction and poisoning of many of the so called “callers” – and their introduction to the Heretical Innovators - came from the direction of Mohammad Qutb, as we have outlined earlier in this series – all of whom rejected the existence of the Scholars – the Taa’ifat ul-Mansoorah, the Firqat un-Naajiyah, who are present – by the praise of Allaah – in every age and era – and they are the As.haabul-Hadeeth, the people of the narrations, the rabbaaniyyoon scholars, who are upon the Salafi manhaj, uppermost, aided and protected by Allaah. Rather, they [the Harakiyyoon] reviled them and mocked them and abused them – and then toyed with their new found novelties.

Therefore, we remind all of those who ascribe themselves to the Harakiyyoon, the Bannaawiiyyoon, the Qutubiyyoon, (such as the likes of Safar and Salman, and Abdur-Rahman Abdul-Khaliq and ash-Shu’aybee and al-Qahtaanee and others) you and your activities are but the products of the whisperings in the souls of men, who were Innovators, Strayers, Wanderers! Then another matter: Know O Sunni, Salafi, Athari, that this so called “Sahwah” is all geared and aimed at one thing and it is but the collective arena of Politics, Rule and Haakimiyyah – and it is for this reason, that all of these groups are from the generality of the Khawaarij, whose end result will be the sword – and refuge is from Allaah.

Abu Qilaabah said, **“Never does a man introduce and innovation except that he makes lawful the use of the sword.”** (Al-I’tisam 1/113 and ad-Daarimee 1/58 no.99). And he also said (as narrated through Ayub as-Sakhtiyaanee), **“...And certainly their saying differs but they have united upon the sword, and I do not consider their destination to be but the Fire.”** (Ad-Daarimee (1/58 no. 100). Ayub as-Sakhtiyaanee would call of the People of Innovation, “Khawarij” and would say, **“Verily, the Khawaarij differ in their names, but are agreed upon the use of the sword.”** (Al-I’tisam 1/113).

Additionally, all of these movements are in opposition to and have deviated from the methodology of the Prophets in calling to Allaah, and have become sects and parties, each of them rejoicing with that which is with them of innovated awakenings and sentimental arousings – all of which come and go, weaken and strengthen – not in accordance with the Book and the Sunnah, but in accordance with events and occurrences. So they are driven by occurrences and events in their da’wah and are not driven by the Book and the Sunnah fundamentally in their da’wah and in their manhaj.

And it is for this reason that you see most of these groupings and collections of individuals, when the calamities and afflictions befall the Muslims – one by one -, they are the ones who are greatly shaken, and tossed and turned, with the least resolve and with very little patience – and they are driven by emotions and sentiments and hawaa in the likes of these times – all but sacrificing the way of the Sunnah and the Prophetic methodology of reform and rectification, belittling it, mocking it, degrading, and calling it from the ways of the Murji'ah and Qadariyyah – for the sake of the slogans of the lowly ignorant ones who only come and speak out in the times of the crises and fitan – the Ruwaibidah – and whose true loyalty lies with the Heretical Innovators, the Mockers of the Prophets, and the Mukaffiroon of the Sahaabah. For the most part, they cannot show patience, and they cannot show resolve and they cannot understand where these calamities came from, and nor why they are taking place, and nor how to repel them, and they, like the hasty youths at the time of al-Hasan al-Basri, rush to their sentiments, and to their Qutubism, and to their “fiqh ul-waaqi” and to their empty slogans of Jihaad (not even knowing or understanding what it actually is and what it is for and what is its base and foundation and what is its types and levels and priorities and what is its peak, and how it is arrived at, and how it is guaranteed success, and so on) – devoid of any tasfiyah (since refuting the Innovators is not from their ways, and is but harshness, and splitting the ranks) or tarbiyah (nurturing the Ummah upon correct, righteous actions, upon Ikhlâas and Tawheed is but defeatism and leniency) or firm grounding in either knowledge or action. And this is the unfortunate state and condition that has been brought upon a fair portion of the Ummah by the so-called “as-Sahwah al-Islaamiyyah” over the decades- a fruitless barren one – and in Allaah is the refuge – and may He cause it to die and give ascendancy to the true call of the Prophets, in which true rectification, success and victory lies!

“Thus it is necessary for these groups to correct their concepts and understanding, by referring back to the Book and the Sunnah, in order to know the methodology of the Messengers in calling to Allaah. For indeed Allaah - the One free from all imperfections - informed that correct rule and sovereignty, which is the central part of the call of the former jamaa 'ah whom we mentioned, cannot be achieved except after correcting aqeedah, such that all worship is for Allaah alone and worship of everything else is abandoned. Allaah - the Most High - says:

**Allaah has promised to those amongst you who truly have Imaan<sup>3</sup> (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their**

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<sup>3</sup> And this is the Imaan of the Salaf, the sound and pure Imaan – not what the Biased Partisans have chosen to remain silent about from the books of the Heretical Innovators such as Qutb and Bannaa, all of which contain the madhhab of Jahm Ibn Safwaan, that of the Mu'tazilah, the Mufawwidah, the Soofiyyah, the Mutasawwifah, the Ash'ariyyah and other than them. And this is the end result of the people of as-Sahwah – Irjaa towards the Innovators and belittlement of the sound and pure aqeedah.

**fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then, whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors.** Soorah an-Noor 24:55

So these people wish to establish the Islaamic State before purifying the lands of idolatrous beliefs which take the form of worship of the dead, and devotion to the tombs - such as is no different to the worship of al-Laat, al-Uzzaa and the third of them Manaata, rather it is worse. So they are attempting that which is impossible..." (Shaikh Saalih al-Fawzaan in his introduction to 'Manhaj ul-Anbiyaa' of Shaikh Rabee' bin Haadee).